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EDITORIAL NOTES.

The assembly of the Synod of the American Presbyterian Church in India, held at Ludhiana in November, illustrates the progress of Missions. Seventy years ago there was not one convert to Christianity in all the Punjab; not only so but the Punjab was sealed against the missionary. In these early years, the late Rev. Golak Nath attempted to preach the Gospel in Phillour, with the result that he was thrown upon his back and had a mill stone placed on his chest, while he awaited the decision of his captors as to what should be his fate. He was sent back to the east side of the Sutlej and warned not to return upon the pain of death. At the Synod of India, a son of that missionary sat in council, whose centre of Missionary operations is that same town of Phillour.

Seventy years ago the site of the Ludhiana Mission Compound, where the Synod was held, was an absolutely barren plain, with piles of sand and the rubbish of brick kilns and long forgotten tombs. This space has become the scene of varied missionary enterprises, among which are a Christian Boys High School, a Medical College for Christian Women, and a Christian Ward of the City containing the Ludhiana Mission Press.

At this place has been held a Synod consisting of about seventy-five European Missionaries, including the wives of Missionaries, and an equal if not larger number of Indian ministers and elders and evangelists. These represent an Indian community of about 5000 communicants and a population of at least twice that number.

In spite of all opposition the cause of Christ holds on its triumphant course.

A great musician once said: "If I should cease to practice for a single day, I should at once recognize the difference in my art: if for a week my audiences would likewise recognize it." The principle here indicated finds many sad illustrations in ordinary life. A student leaves college and by laziness or carelessness fails to keep up his student habits, with the result that he not only loses his

College acquisition but he also loses the student habits which enabled him to succeed.

A Christian fails to keep up his bible reading and prayer with the sad result that he soon loses the desire to know and to pray. He becomes a spiritual failure. A preacher fails to keep up his studious habits, with the result he soon falls into the number of those whose services and ministry are no longer desired. He cannot afford to neglect the study of the Word and preparation for his pulpit for even a single day.

We often hear of a fool being answered according to his folly. The following story furnishes perhaps one of the best illustrations:—

The editor of the *Chinese Daily World*, published in this city, is a graduate of Yale, and while retaining all the characteristic reticence of his race, he is, nevertheless, rather clever at repartee, as was recently instanced, when a rather dapper young fellow called at the World office to sell a certain grade of paper. The editor affects the American style of dress, and the paper house drummer thought he would be smart and opened the conversation by impudently asking: "What kind of nose are you—a Japanese or a Chinese?"

The editor smiled blandly, and with a courteous bow retorted:

"Before I answer your inquiry, will you kindly inform me the kind of a key you are, and tell me if you are a monkey, a donkey or a Yankee!"

The drummer fled in dismay.

—The most wonderful aboriginal monument in the new World is the stone known to archaeologists as "the Aztec Calendar." It is, properly speaking, a zodiac, eleven feet eight inches in diameter, carved from the solid rock, and its weight, estimated by Von Humboldt, is 53,792 pounds. At the time Columbus discovered America, it had been in position for thirteen years. In 1521 it and many large idols were thrown into a marsh by the monks of Cortez to hide them from the eyes of the heathen. It came to the surface thirty years afterwards, but was rehoused and forgotten for 232 years. The Mexican National Museum has now given it a prominent place.



—The earth has been regarded as spinning steadily around a certain fixed axis, so that the poles remained in exactly the same spots. Quite recently has come the discovery that the North Pole executes a sort of complicated waltz, always moving, but never straying, more than thirty feet from its mean position. It is Prof. H. H. Turner, F. R. G. S., who suggests the alternating accumulations of snow and ice as the possible cause of this phenomenon, and it is said the Royal Astronomical Society is about to establish a number of stations in high latitudes, with the object of testing this phenomenon of the waltzing poles.

Current Thought and Incident.

WOMAN'S WORK IN INDIA,

in Social Reform.

(A Paper prepared by Maurice Gregory of London, for the Bengal Convention of the Woman's Christian Temperance Union held at Calcutta, February 11 1903, and the Indian National Convention of the W.C.T.U. held at Poona, February 12 to 16, 1903.)

I feel it a great honour to have been asked to address both the Bengal Convention of the W.C.T.U. at Calcutta, and the Indian National Convention at Poona.

As my engagements will not allow me to attend both Conventions, I am giving my address here at Calcutta, and have sent on a copy to be read at Poona. Five years ago I had the great privilege of attending and speaking at three of your Conventions, the National Convention of the W.C.T.U. of British North America, the National Convention of the United States, and the World's Convention of the W.W.C.T.U. These conventions were held at Toronto and Buffalo and lasted three weeks, with an average of three meetings a day, with attendances from 500 to 5,000 at each meeting. At that time I also had the still greater privilege and honor of several lengthy interviews with Frances E. Willard, and twelve months ago at Rest Cottage, Evanston, I had another interview with the present leaders of your movement in America. I hear from some of your leaders here, that you consider yourselves a very small body, in comparison with your English and American associations; and so, of course, in actual membership you are. But let me say most emphatically, you are not a smaller body in the importance of the work before you. You represent in India a population nearly three times as great as that of the whole Russian Empire, a population more than three times as great as that of the whole North American continent, and equal to four fifths of that of Europe. This great continent of nations called India, has seventy mother-tongues, twenty of which are spoken by over a million people, seven by over ten millions, two by over forty millions, and one (Hindi) by over eighty millions. Furthermore, if we take a map of India, and place it on top of a map of Europe drawn to the same scale, we shall find the south-west corner of Baluchistan touching the city of Cork in Ireland, whilst the extreme eastern border of Burmah will touch the shores of the Caspian Sea. The northern border of Cashmere will cut through the north of Norway and Sweden, whilst Ceylon will be found covering Greece.

Comparing India with the northern continent of America, we find that the northern limits of Cashmere are the same distance from Ceylon, as the town of Winnipeg from the city of Mexico; and the same distance has to be traversed

ed from Western Baluchistan to Eastern Burmah, as from San Francisco to New York.

The Importance of the Problems before you in India.

In my interviews with Miss Willard already alluded to, one thing that impressed me was the statesmanlike breadth of her mind, in which she resembles our own Mrs. Butler, and your Pandita Ramabai. Whilst holding to the immense importance in these latter days of what is usually known as the "temperance" movement, she gave the word, as you all know, a very far wider significance, and a more Scriptural significance. Paul, in writing to the Corinthians, uses the word in connection with the practices of the old Greek athletes, who like modern athletes, with an earthly prize in view, denied themselves of everything that would interfere with their highest development. So with a heavenly prize in view, says Paul, should the Christian do the same, not only for his own sake, but for the sake of others. This is the true meaning of temperance in the last of the ninefold aspects of the fruit of the Spirit, mentioned in Paul's epistle to the Galatians, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Love is the foundation, and temperance, in this wider sense, is the capstone, of God's heavenly kingdom on earth. This was Miss Willard's creed, and it is yours and mine.

With this wider meaning of the word, how tremendous are the problems before you in India, and how surpassingly greater than those which confront your sisters in America and England. To you is entrusted the task of protecting these hundreds of millions, already mostly teetotalers, from a drink habit that would be even more fatal to them than to our more stalwart peoples of western lands. In addresses which I have given elsewhere in India, I have dwelt at length on the great question of child marriage, which is so largely responsible for the lowered stamina I speak of. How Frances Willard, were she alive, and Josephine Butler, were she younger and stronger, would throw themselves into the great movement for the elevation of women in this vast land. It is a movement that must, of course, largely come from within the communities of the Indian peoples themselves, and larger numbers of such Indian workers are, I believe, being prepared for this work. But they need all the help from the outside that all of us can give them, and I believe that the Woman's Christian Temperance Union will have a great share in it. I rejoice to know of your work in the past, in these matters.

Progress.

Another friend that was talking to me a few days ago, was lamenting the small progress made in India. Small progress, indeed! Why there is no country in the world, where greater progress has been made. There is a vast work before you, doubtless, but let us look back on the road we have travelled during the past century, and what do we find? A hundred years ago an old book tells of how a man searched all Calcutta to try to find a single real Christian, and he could not. But to-day, look at the great crowds that flocked to hear Dr. Torrey and Mr. Alexander this cold season in Calcutta, Madras, and Bombay, and the multitudes of earnest spiritual Christians scattered all over the land.

And look at this great meeting here to-night. What would Calcutta folks of fifty, thirty or even twenty years ago, have said to the thirteen two-minute reports we have just heard, telling of work going on here and there all over the city, amongst soldiers and engineers, and people of all classes.

There was a time, not so very long ago, when there was a large measure of truth in the old Anglo-Indian proverb that "There are no ten commandments east of the Suez Canal." But who would say that now?

Twenty years ago, in the great agitation with regard to the Age of Consent Bill, the quotation of our Saviour's words in Matt xix. 4-6, several times raised an Indian audience to a pitch of fury. Some weeks ago, on a Sunday afternoon, in an Indian provincial Town Hall, I gave an address to Indian gentlemen from that very passage, and with all due courtesy and kindness, of course, enforced from it the duty of the delay of marriage until such time as the husband could support the wife, and the necessity of the equal education of men and women, and instead of an uproar, was several times applauded, and at the end, the leading Brahmin of the district got up, and said that the principles expounded were not only Christian principles, but the principles of the ancient Vedas, and the modern pundits were all wrong in their teaching on such questions. And this was not in a meeting of social reformers in Bombay, Madras or Calcutta, but at a general meeting of educated Indians, at Hosangabad in the Central Provinces.

In all our work we need to look on the bright side of things, and *praise*; then look on the dark side of things, and *pray*; and then go ahead! each with the piece of work God gives us to do.

Methods.

There is a good deal to be proud of in Christianity, and a good deal to be ashamed of too, in much that goes by that name, but there is everything to be proud of in Christ, and nothing to be ashamed of, and it is to Him that we all need to look for our methods.

In all human history, so far as I am aware, there are two classes of people who were absolutely uncared for until Jesus Christ came to this earth, and these two classes were the children and the bad people. The children were not considered worth saving and the bad people were considered to be past saving. You notice how both children and bad people, were attracted to Jesus Christ, simply because here was One at last who believed in the value of the child, and the possibility of the salvation of the outcast.

Of course, from all time, there has been the natural instinct of the care of parents for their own children, an instinct shared by all creation, but have you ever thought, that there was never an orphan asylum in the world, until Jesus Christ uttered those twelve words, "Whoso shall receive one such little child in my name receiveth me?" That little sentence has built all the orphanages on earth. The W.C.T.U. recognizes that it has a great work amongst children. But not only amongst children.

Two of the most fruitful Christian workers of the nineteenth century belonged to the hopelessly bad classes originally. Vine Hall fell eight times, I believe, into drunkenness, after he was first laid hold of by a little body of earnest Christian people. When once his feet were on the Rock, he prospered, and became a printer, and editor of the *Maidstone Journal*. He wrote a little booklet, called "The Sinner's Friend," which was translated into twelve languages, and had a circulation of three millions. His son Newman Hall wrote, "Come to Jesus," which had a circulation of two millions. Another son, Admiral King-Hall, laid the foundation of all the temperance work in the British Navy, and another son, and several grandsons, are great influences for good to-day. George Müller, the profligate German university student, became a Christian who supported hundreds of Missionaries, brought up thousands of orphans, sent out hundreds of thousands of copies of the Bible in various languages, and millions of tracts. We cannot afford to leave the drunkards and the profligates alone, whilst, of course, we do all we can for every other class. Some of

God's own diamonds

are amongst them. The other day I was at Khedgaon, at Pandita Ramabai's great village, for such it is, with its

1,750 girls. Two hundred and fifty of these are rescue cases in a separate home. Seventy-five of these rescue cases are children under fifteen years of age. The motherly Indian matron in charge had been giving me a most painful account of ill-treatment of these poor rescued ones, both on the part of Indians and Englishmen, for there is no nationality in selfish vice. I was asked to speak to them, and stood up with my mind as absolutely a blank as ever it was in my life, and then had a message given to me, as I believe, from the very heart of God Himself. The girls had been singing in Marathi "Whiter than snow," and I commenced by explaining to them what snow was, and how the whitest, cleanest cloth placed on newly fallen snow, looked gray in comparison with it. But there was one thing that was more dazzlingly white than snow, and that was a diamond, which would flash back the sunlight in your eyes in a way even that snow could not. The diamond had no light of its own, and if placed in a totally dark room you could not see it. But if there were ever so little light, you would see it flashing its brilliant rays in all directions. I then told how the diamond mines were discovered in South Africa: how one day some Boer children on a farm, found what they thought was a dirty glass pebble, and how it was kicked about the house as a useless plaything for years, till a stranger came who knew its value, and who had it cut and polished, till now it shines, perhaps, in a king's crown. I told them that they were just such diamonds, and that all the beauty and all the glory of the Lord Jesus Christ could be reflected from them.

Ladies and the Law.

Whilst on this subject of rescue-work, I should like to say that there is room for workers of the highest intellectual talent, as well as the deepest Christian consecration. Indian law is, in some respects, very good on these questions, but in other respects it is in a fearfully intricate tangle, and needs the help of states-women, if I may coin such a word, to unravel it. I can well remember the time, not so very many years ago, either, when the idea of lady doctors was scoffed at, and caricatured without mercy, but now lady doctors are honoured and sought after the world over. In the same way, I believe I foresee the time, when ladies shall take the same part in law, as in medicine. No one has done more to alter the principles of certain laws in Europe, than Mrs. Josephine E. Butler. Ladies are also doing splendid work in connection with the Children's Court in the City Hall at Chicago, an institution which, I believe, will eventually spread all over the world. We need the power of mother-love in our law-courts, as well as in all the rest of the departments of human life, and, as I have already said, I believe that the intricate problems of Indian law on these questions, especially need the aid of educated and sympathetic ladies to solve them.

In Conclusion.

The other day, in the native bazaar, at Calcutta, I saw a very pretty, and at the same time a rather comic sight. There was a tiny bantam hen, pecking about, with some still tinier little chicks pressing on her foot-steps everywhere. Suddenly a great kite came swooping down from the blue sky, with a view to a meal, or rather a mouthful, of one of the aforesaid chicks, when the little mother, with outstretched wings, most courageously and valiantly flew at the great coward, twenty times her size and weight, and he went soaring away into the sky, from whence he came. In the power of God, sanctified mother love is going to save India, and that mother love every true woman, married or unmarried, possesses. And although you, like the little mother hen, and like all of us, are very small compared to the great and mighty evils we are going up against, in God's name we shall prevail. His kingdom is surely coming, when His will is going to be done on earth, as it is

done in heaven. How soon that may be we know not, but let us each do our little part to hasten it, and keep on doing it!

MIRACLES AND FAITH.

The first subjects discussed was the "credibility of the miracles" and the opening paper was read by the Rev. A. H. Hildesley. The reader showed that the existence of the miraculous, by which we mean something inside what we call the Laws of Nature, demanded the existence of law: as unless there was law and custom there could be nothing unexpected. The existence of laws naturally implied the existence of a lawgiver, the source and origin of law. If so it was natural that the lawgiver, the source of all law should, if he saw fit, act in a way above the ordinary course of such laws; provided that there was a reason for such action. The speaker then proceeded to show that even the highest authorities on science are not able to deny the possibility of miracles, for they themselves will admit that we have not reached the limits of knowledge.

This point was also urged by Colonel Montgomery, the reader of the second paper, who called attention to the fact that modern science impresses us with the unity of Nature rather than its uniformity, and this, by implication, implies that nature is rooted and grounded in spirit, so matter can be used for spiritual ends. Nothing was to be gained by trying to minimize the miracles in the New Testament; to do so was to obliterate Christ. The first essential in the belief in miracles was belief in a God, a Supreme Being personal and omnipotent. Then it followed that miracles as acts of God were not contrary to Nature, though they might be beyond Nature in the usual sense of the term. They were in accordance with some law hitherto unknown to us. To reject the Gospels because of the miracles was to reject Christ as God. Hence the early preachers of Christianity dwelt chiefly on the Resurrection the great proof of Christ's divinity. This proved, all else followed as a matter of course.

The subject was continued by Mr. W. de M. Malan, C. S., who discussed the question—"Is it possible for reasonable men of the 20th century to believe in miracles?" especially with regard to the standpoint of the modern agnostic who considers the evidence for miracles to be insufficient. Assuming the existence of God—and Nature seemed inexplicable without this—the possibility of miracles inevitably followed. The only question, therefore, remaining was their probability. We could not but believe that for an adequate cause God would so use His omnipotence, and the use of miracles was the natural means for Christ to accomplish His task of formulating a new religion. It would have been far more wonderful if Christ had not used miracles, but the very "economy" in miracles to be observed in the Bible history was an additional proof of the truth of those recorded. The belief in miracles was formulated on their possibility and their great probability, looking at the importance of the objects for which they were wrought and their suitability for those objects. *C. & M. Gazette.*

PERILS OF THE "MADSTONE."

The development of a case of blood poisoning following the application of the State House "madstone" has started an agitation in favor of stopping the use of this stone, which physicians are a unit in denouncing as a humbug. Two weeks ago a Mrs. Waugh, of Columbus, presented herself at the relic room in the State House, where the stone is kept, and, saying she had been bitten by a dog, asked to have the stone applied to the wound. This was done. It has since developed that the dog was not mad, but

she is now in a critical condition, blood poisoning having developed from the wound.

This stone was originally owned by a colored man named Depp, living in Delaware county. When he died, he bequeathed it to the State. It has been in the museum of the State capital for about a dozen years, and has been used scores of times there. The custodian of the museum has always been the operator. He boils it in sweet milk for a few minutes and then applies the stone to the naked wound. If it adheres it is taken as evidence that the patient was inoculated, and it is permitted to remain on the wound until it releases itself. If it refuses to adhere it is regarded as evidence that the dog was not mad.

Since the State keeps the stone and permits its use, physicians claim that it becomes particeps criminis in the practice of the humbuggery which they say may do a great deal of harm in preventing the patient from getting rational treatment before it is too late.

Dr. C. O. Probst, of the State Board of Health, said that the boiling of the stone was a wise precaution, as it removed the danger of blood poisoning from the application of the stone. Otherwise it would be highly dangerous to place the stone against the raw wound. But the application of the hot stone no doubt broke down the tissues and left the wound in the best possible condition to be poisoned from other sources.

He said that the laboratory of his board was now prepared to determine whether an animal supposed to have rabies really suffered with the disease or not in a few days. Formerly it was necessary to inoculate some animal with the virus and wait to see whether it developed rabies. That took a week or two. That process had now been superseded by the more rapid method.

DR. MACARTHUR'S FAREWELL TO INDIA'S PEOPLE.

I have been impressed deeply by the warm-hearted and generous attitude of Indians. It was impossible for one who had reached middle life without knowing almost anything of India to forecast the disposition of tone and temper of educated Indians towards a new

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coming in the position to which I had been called. The Bishop does not come as one who is directly concerned, in any way, with administration or with public duties affecting the whole body of the people. In this respect his position is different from that of a civil officer of Government, a lawyer, an educationist, or even a soldier. He is simply the head of the Church of England in the Diocese, and that is not a position which could be supposed to have much interest for the people of India. But I have been conscious from first to last of a comprehensive tolerance, and personally I have encountered no bigotry, narrowness, antipathy, or aloofness on account of the creed which I represent. This has been especially gratifying to me for it denotes a correspondence between my own conception and that of educated Indians respecting the possibilities of usefulness open to a Bishop of the English Church in an Indian Diocese. Ecclesiastically no doubt a Christian Bishop's opportunities in a country like this are subject to obvious and rigid limitations. But ministers of religion are at liberty to feel that they are citizens as well as ecclesiastics, and that, if they have the time, the strength, and the will, the field of public service lies upon them just as much as it does to others. Indians have seemed to me to be intelligent and large-hearted enough to welcome the co-operation of all educated men who desire to serve the community. I desire, in parting, to express my appreciation of what has seemed to me a singularly happy feature in the Indian attitude, and my deep regret that failure of health and enforced absence in Europe as well as diminution of working power consequent on illness, have so greatly hindered and at last defeated the desire of my heart, which has been to work hand in hand with all who desire to advance the welfare of India. While recognising fully the importance of the duties citizenship as a common bond of union and co-operation in India, I have had the everpresent conviction that religion is the greatest and most sacred of human concerns. Here, again, I believe the people of India feel along with me. They believe generally in the vital necessity of religion, though they differ widely respecting its form. I have made strong and frequent statements of my belief in Christ as the one Redeemer of the race, the one Saviour of humanity. Indians are too religious to complain of strong convictions strongly expressed. I have also done all in my power, though alas! too little, to encourage and strengthen Christian Missions to the people of India. It has been my conviction that a fine national work is being done for India in Christian schools and colleges. The moral principles and ideals of Christianity, as well, perhaps, as some impressions of its spiritual attractions, are being carefully and steadily imparted. A class of men and women by no means insignificant in numbers, such as never existed in India before, is being trained in these Christian schools. This is the case whether or no they become formally Christians. We know that through them a leaven is being introduced which is changing gradually the inner character and consciousness of educated India. We may well be content with this and wait its natural and certain development. I had learned from some of my more intimate and cultured Indian friends that

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—I. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—I. Samuel. 2.—St. Mark. Also, by heart, Chapters ix and x.

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SENIOR DIVISION: Rs. 25, 18, 12, 8.

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B.—THE HISTORY EXAMINATION, 1903.

To be held in December 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

the minds of many among them are being drawn to the true type of Christian character. Their difficulty is that Christian doctrine and observance do not seem to them generally to produce it. That is a sad reflection. Yet without the revelation of truth and the moral ideals how can the character be formed and educated? But let not our Indian friends think that we desire to excuse ourselves for our failings. It must be a solemn question in the mind of every earnest Christian man on leaving India whether he has exhibited there the character towards which the heart of India is drawn. For all personal shortcomings in this sacred matter I pray that I may be forgiven.

Extract from Epiphany.

DOGS WISER THAN HORSES.

According to the Philadelphia Record, some firemen were recently talking about the conduct of animals during a fire. A horse in a burning stable, they agreed, was wild with fear, but a dog was as cool in a fire as at any other time. A dog they said, keeps his nose down to the floor, where the air is purest, and sets himself calmly to finding his way out. Cats, in fires, howl piteously. They hide their faces from the light, and crouch in corners. When their rescuer lifts them, they are, as a rule, quite docile and subdued, never biting or scratching. Birds seem to be hypnotized by fire, and keep perfectly still; even the loquacious parrot in a fire has nothing to say. Cows, like dogs, do not show alarm. They are easy to lead forth, and often find their way out of themselves. Rodents seem never to have any difficulty in escaping from fires. The men said that in all their experience they had never come upon the burned skeleton of a rat or a mouse.

AL-HAQQ.

The chief aim of this *monthly urdu* paper is to put "Christ crucified" before Non-Christians and especially before Mohammadans. The paper is in no way a commercial concern. It is therefore sincerely hoped that all who are interested in the evangelisation of India will by their support help in the task of producing it.

To those Missionaries and Christian friends who desire to distribute "Al-Haqq" amongst Mohammadans, the paper will be supplied at the following annual rates including postage:—

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FOREIGN TELEGRAMS.

OPINION OF THE TIMES.

London, Dec. 3.

The Times commenting on the Caumbi expedition says:—When a great public servant with Lord Curzon's record judges it necessary to take action on the Indian Frontier it is probable he knows more of the matter than irresponsible commentators at home. The expedition has not been taken a day too soon, and whatever happens to them, the Tibetans have to thank twelve years of defiance of treaty obligations and persistent incursions into British territory, and finally an insult to the Indian Government.

ARRIVAL OF THE RUSSIAN WARSHIPS.

London, Dec. 3.

The Russian warships *Zarevitch* and *Bayan* have safely reached Port Arthur from Europe.

THE KING'S MESSAGE

London, Dec. 3.

Sir Mortimer Durand yesterday presented his credentials to President Roosevelt, and in doing so informed the President that the King had directed him to assure the President of the earnest desire that the friendly relations between Great Britain and the United States might be maintained and strengthened.

President Roosevelt cordially reciprocated His Majesty's desire for friendship and good-will between the two countries.

COLONIAL SCHEME FOR EAST AFRICA.

London, Dec. 3.

An article by Lord Hailip appearing in the *Nineteenth Century* dwells on the great potentialities of East Africa, and urges the making of a colony under the Colonial Office with practical and experienced men, sympathising with the white settlers, to assist the Commissioner.

LUNATICS AT THE WHITE HOUSE.

London, Dec. 3.

Two lunatics, captured in the White House, Washington, have been sent to an asylum. One had planned to hypnotise President Roosevelt, and the other had a scheme to regulate the solar system.

JAPANESE OPINION.

London, Dec. 3.

Reuter's Correspondent wires from Tokio that the European news of an agreement having been arrived at on the basis of a Russo-Japanese settlement are discredited there.

With reference to Count Lam-dorff's optimism at the reception of diplomatists at St. Petersburg, it is pointed out that it ill accords with Russia's continued provocative action in Manchuria and Korea.

BRITISH PURCHASE OF WARSHIPS.

London, Dec. 3.

Great Britain has bought the two Chilean battleships under construction in England for £,875,000 complete. Chile had asked £1,200,000 last February, which Great Britain refused to give.

The Chilean battleships *Libertad* and *Constitution* purchased by Great Britain were built at Messrs. Aickers Maxim and Armstrong's yard respectively, and for their size are the most powerful ships afloat.

OPENING OF THE REICHSTAG.

London, Dec. 3.

The Reichstag opened to day. The Kaiser, who invariably attends, was absent, and Count Von Buelow read the Speech from the Throne.

THE SPEECH FROM THE THRONE.

At the opening of the Reichstag Count Von Buelow read the Speech from the Throne which mentioned the unfavourable influence of economic depression on the finances of the empire. A Bill guaranteeing the interest on the railway from Darassalaam to Magoro will be introduced. The Speech then says that in view of the present position of affairs it is expedient to retain the present basis of trade relations with Great Britain, and a Bill will accordingly be submitted continuing the favoured nation treatment with that country. The Speech goes on to say:—“Relations with all Powers are friendly; the Emperor's exchange of ideas with our allies at Rome and Vienna, and with the friendly Ruler of Russia has strengthened the hope of the preservation of peace from dangerous disturbance.”

THE FAVOURED NATION TREATMENT.

It is explained that the Bill to be submitted to the Reichstag authorises the Federal Council to accord the most favoured nation treatment to the British Empire. The Federal Council has hitherto availed itself of this authority for the British Empire, except Canada, whose position will presumably remain unaffected.

PEACE PARTY PROTESTS.

Lucknow, Dec. 4.

London, Dec. 3.—The Peace Party is making a vigorous protest against the Tibetan move, and there is a general outcry for fuller information on the subject.—*Indian Daily Telegraph Special.*

OTTAWA UNIVERSITY BURNED DOWN.

Calcutta, Dec. 4.
London, 2nd Dec.—Ottawa University has been burned down. Several of the students are missing.—*Englishman Special*

THE STANDARD ON A CONFLICT.

London, Dec. 5.
The *Standard* says:—"If the encroachments of Russia are to be stopped, now is the time when Japan can deal a blow effectively, but no friend of Japan can contemplate a collision without the deepest solicitude and sorrow. Whatever her present vulnerability is, Russia has almost inexhaustible reserves, and may expect to recover hereafter whatever she is temporarily compelled to forego."

REVOLTING CONDITIONS.

London, Dec. 5.
Mr. Casement, British Consul for the Congo, has completed his tour of the Congo on behalf of Great Britain. The tour should have lasted six months, but terminated on the expiration of two, as the scenes witnessed rendered further evidence unnecessary. The most horrible outrages are still perpetrated under the rubber regime, and also slavery and barbarism in their most revolting form. English observers stigmatise the administration as atrocious, and declare intervention to be imperative.

THE EXCITEMENT IN NEW YORK.

London, Dec. 5.
In the New York cotton market the wild scenes Thursday were repeated yesterday. Heavy orders from Europe and elsewhere advance the prices rapidly and profit taking finally checked the excitement.

THIS OFFICIAL SECRETS BILL.

Allahabad, Dec. 6.
In a leader on the Official Secrets Bill the *Pioneer* says:—"The proposed Bill is objectionable in every one of its features; it is illconceived, badly drafted, arbitrary and revolutionary in its provisions, and we cannot for a moment believe that the Legislature in this country will ever permit it to disgrace the Indian Statute Book. Forced into law, such a measure can carry nothing but discredit to those who are responsible for it, and the present head of the Government has assuredly the most to lose by persistence in a wrong course. The public will wait with curiosity to see whether his return to Calcutta will be a signal for the withdrawal of the Bill, or whether his last months of office, before he retires for his well-earned respite, are to be disfigured by a fierce and bitter controversy over a cause so unworthy of the reputation of the Government of India."

THE JAPANESE D'ET.

London, Dec. 7.
Reuter wires from Tokio that the ceremonial opening of the Japanese Diet is postponed till the 10th instant.

MUDUG OCCUPIED BY THE ENEMY.

London, Dec. 7.
News has reached Berbera that a strong patrol of the Mullah's forces has occupied Mudug.

PRESIDENT'S MESSAGE TO CONGRESS.

London, Dec. 8.
President Roosevelt in his message to Congress justifies the United States' attitude towards the Panama revolt which was spontaneous. The United States would have been guilty of folly and weakness, amounting to crime, if she had acted otherwise than they did.

He re-emphasises the necessity for the restriction of trusts, and checking the tyranny of labour, and urges the immediate appropriation of half a million to facilitate the punishment of offences under the Trust law. The surplus of the fiscal year would be small, if any.

He applauds the Alaska decision, which is a proof of the fairness and goodwill wherewith two friendly nations approach each other to determine issues, involving national sovereignty.

REPORTED RUSSO-CHINESE AGREEMENT.

London, Dec. 8.
Reuter's Peking correspondent states that prominent officials assert that China is concluding an agreement with Russia for the government of Manchuria. It is expected that the agreement will include the concession of most of the supplementary conditions previously demanded by Russia for the evacuation of Manchuria, and will nominally confirm Chinese sovereignty, while giving Russia an advisory share in the Government. China adopted this plan as the alternative of war with Russia, and after appeal to the friendly nations had been dismissed.

OBITUARY.

London, Dec. 8.
The death is announced of Mr. Herbert Spencer, the author.

THE AMIR'S PROPOSED VISIT.

Allahabad, Dec. 8.
It is said that if the Amir visits India this winter, or in the spring, Sardar Nasrullah Khan will be left in charge at Kabul. It is impossible to say what truth there is in this report, but it is obvious that the Amir could not leave Afghanistan, even for a few weeks, unless he could be assured that affairs would proceed smoothly during his absence. If within the next few weeks the Amir notifies his intention of accepting the Viceroy's invitation to visit India, given last year, we may be assured that he reposes unbounded confidence in Sardar Nasrullah Khan.

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